

Don't forget Red Week, Commencing May 1, 1916.

WORKERS of the WORLD UNITE THE INTERNATIONAL SOCIALIST

No. 310

With which is incorporated
The International Socialist Review for Australasia.

SYDNEY: APRIL 1, 1916.

Registered at the General Post Office, Sydney,
for transmission by post as a Newspaper.

PRICE, ONE PENNY

The Passing Show.

"President Wilson says the U.S. honor is at stake. How do you spell honor? P-R-O-F-E-S-S-O-R Appeal to Reason."

The interest-paying power of the world will soon be strained to the breaking point. Repudiation of all war bonds is the spectre that is haunting capitalism these days.

Just how to employ the soldiers when they return from the war is a problem that is puzzling the emissaries of capitalism. To the Socialist it is easy of solution. There are enough jobs for all who want them, but the capitalists control and own them. Let the workers own the jobs.

It is reported that 500,000 Polish babies perished of starvation through the war.

The capitalists make the newspapers, and the newspapers make public opinion.

The workers have the brains to invent wonderful machines for others to own. They have the brains to use these wonderful machines for the benefit of those who own them. All they require now is to develop a little more brain to enable them to use the machines for their own benefit.

The reason capitalism must go is because it is fatal to the working class—the class which produces everything.

A Westminster City Council report states that the loss in rates through houses being empty is now £59,000, as compared with £37,000 two years ago, whilst the rate arrears are £31,000, as compared with £25,000.

"The oligarchic skill in economising at the expense of the poor has always been marvellous."—Arnold Bennett.

And always will be while oligarchic skill is allowed free play.

"We all made a strange mistake: the same mistake as Jaures, in seeing in the power of the German Socialist electorate a counterweight to commercialism and militarism, in the first place because the Reichstag counts for little—it is far from having the influence of the French Parliament or the English House of Commons; in the second, because for some years back, the German Socialist Party has to all intents and purposes abandoned its tenets. It has become an industrialist party, and therefore a nationalist party, and that under the eyes of the trade unions, which have rapidly grown in number and influence."—Professor Milloud.

The great merit of W. M. Hughes in British Tory eyes is that he can state the real object of British capitalism in the war in language acceptable to the mob. British Tories had great difficulty in breaking the news gently to the mob that they were after German trade and markets. When William arrived and said German trade was a cancer which must be cut out, there was a yell of rapturous approval.

Every shilling drawing interest helps to feed some parasite and starve some worker.

Capitalists are the only animals that believe they can gain the friendship and confidence of others by preparing to fight them.

Capitalism has turned science into a long channel—into the destruction of human life. Socialism will divert into productive avenues for the maintenance of human life.

No man should be his brother's keeper. He should endeavour to be his instructor, by handing him a copy of the "International."

John Reid, Socialist candidate for Alberta, Canada, has been sentenced to fifteen months' jail for sedition. After fighting "his Country" in the Boer War, and seeing the jobs turned over to Chinese instead of Britishers, he revolted. Later he became a Socialist, and a well-versed exponent of Socialist philosophy. During his

recent tour as a candidate he stated in his lecture that "he was British born, but not proud of it"; that "he had no country"; that the European War was "a capitalist war"; that the British "equalled the Germans when it came to atrocities." He also advised the workers "not to enlist nor give to the patriotic fund." This was the "sedition" language for which he received a sentence of fifteen months.

Wilfred Gribble, another organiser of the Socialist Party of Canada, an ex-British naval officer, has been sentenced to two months' imprisonment for seditious utterances. Comrade Gribble has been an active member for some years, and has been jailed several times for street speaking. He was lecturing in St. John, N.B., when arrested for sedition. He was accused of referring to King George as a "puppet," a crime which just now threatens the stability of the British Empire.

Comrade Fitzgerald, one of the best orators in Canada, has been waiting trial for almost a year, on a charge of sedition. His case was to come on this month, but the jury has to be picked from a Socialist stronghold in British Columbia, and further delay is hence very probable.

"Socialists cannot aspire to take part in government-ship while capitalists run it."—Amsterdam Resolution.

"If Socialists accept the government by degrees they compromise the justice of their movement."—August Rebel.

The greater progress made in capitalist uses and abuses, the sooner will capitalism break down. But the mere end of capitalism is by no means the solving of the problem. Unless the working class is educated to the scientific reality of socially owning the means of production, through the method of Socialism, better that capitalism hang on in its present criminal form, than to drive us to a living hell with nihilistic destruction of humanity, worse than the warlords have elaborated the workers to in Europe just now. "The Referendum."

Mr. Ramsay MacDonald's article, "Labor," in a leading article, makes a violent attack on Mr. Hughes. It says that his speeches rival the most moderate utterances of British jingoes, and they must not be taken as representative of Australian Labor opinion.—Press cable.

"I shall never forget the assistance that the private banks gave to Australia in the

time of financial crisis. They behaved like patriots," Mr. Fisher (High Commissioner) in London.

"Like patriots" is good, in view of the extraordinary profits they made.

"In capitalist society spare time is acquired for one class by converting the whole lifetime of the masses into labor-time."—Karl Marx.

"Wages are rising. Back yonder 1000 years ago thirty pieces of silver was the price of an agitator's life. Utah paid forty pieces."—"Solidarity."

Professor M. Milloud, of the University of Lausanne, in a book on the war, traces its cause to the "frenzied finance" of Germany. The German banks, according to the professor, must be held chiefly responsible for the war. They manipulated credit in such a way that it appeared to be wealth. That credit was then used in producing goods in vast quantities that completely outstripped the home markets' capacity of absorption. New markets had to be found, by force or fraud, to take the goods that millions of German operatives, who were drawn, in the first instance, from the land, were engaged in manufacturing. Such a huge proportion of Germany's capital, actual and imaginary, was locked up in machinery, factories, and warehouses, that it became necessary for her to realise on it in a given time or else be prepared to see the whole structure collapse, to the ruin of her industrial population.

Mr. McDonald, a member of N.S.W. State Parliament, excused a vote he gave on the Bakery Bill by saying he was asleep when he gave it. He was probably only imitating his constituents, who were asleep when they voted for him.

Little Billy is soaring upwards in London. He is now the "Saviour of the Empire," according to the Tory press.

"Some of our journals, and many of our members of Parliament, are demanding the truth about the Dardanelles. I think most of us know the truth about the Dardanelles, and the truth about Bulgaria, and the truth about the coal strikes and the shell muddle. What the people most need to be told, before disaster forces itself upon them, is the truth about the Government. And the truth about the Government is that they are a gang of conceited and incompetent snobs, whose fumbling impertinences will re-



The Skeleton at the Feast.

—From the "Penny Pictorial."

sult in the downfall of the Empire unless the people have the courage and the nous to take them by the seats of their right hon. breeches and drop them overboard. If that is the truth about the Government of Great Britain, what is the truth about their servile imitators in the Governments of Australasia?—Maoriland Worker."

Mr. Hughes, whilst addressing the members of the London Stock Exchange on a box, said:—"I am glad to enter the sacred precincts of the greatest Stock Exchange, whose organisation is felt in all parts of the earth. When I see your smiling, resolute faces, I realise the temper of the British people. I realise that you are determined, with the co-operation of the Allies, to make endurance the watchword, whether the war lasts six or sixty months." "Sacred precincts," "smiling faces" of the bloodsuckers! Is this the same Billy Hughes who used to mount the soap box in Australia and denounce the stock jobbers as thieves and the Stock Exchange as a den of infamy?

"Gee Bee" writes:

Hail! D'Abaza, Czar of the Australian Russ.

D'Abaza came to Brisbane unheralded and unsung. A mere paragraph in the "Courier" intimated to his Russian subjects that he would condescend to grant interviews at stated intervals. The "Courier" did not give D'Abaza his proper title, but merely designated him as the Russian Consul-General.

A number of faithful and unfaithful subjects took advantage of the first Consul's princely offer. Among the unfaithful were a few members of the Russian Association. D'Abaza threatened these with internment. Asked on what authority he could do this, the would-be Czar replied that he had only to recommend certain action to the Government, and it would be carried out. He volunteered the information that he was the man who had caused the suppression of the Russian workers' paper, "Izvestia," and he also told his unfaithful subjects that their new paper the "Workers' Life" would suffer a like fate if they were not more patriotic. So it would appear that our double-dyed democrats who occupy the Federal Treasury benches are but pawns in the hands of Petrograd Nic's Vicegerent.

Beugal Bill of "umbrella-to-mend" fame, has been telling his lordly comrades at home that years ago the man who made the labor movement used to dream dreams. One of these dreams must have been a free Australia. It is still in the dream stage. Autocracy rides high in the saddle to-day, and our democrats, taking a lesson from their Russian advisers, make excellent horsemen.

But to D'Abaza. Like all autocrats, this individual is a proficient liar. He blazons it forth that over in Russia all political differences are sunk, so that any political refugee residing in Australia need have no fear of returning to the land of his birth. Of course, each and all will stand their trial, but this will be "purely formal." We, who have never seen Russia, but who have read a little concerning that country, can imagine what that "purely formal" trial would mean to any unfortunate victim who fell into the clutches of Nicholas, the "little father." We call to mind the case of Hrustaleff Nosar, one-time president of the Petrograd Workers' Industrial Council, who, several years ago, was exiled, but, on hearing the call of the master, returned to do service in the Russian army. Poor, confiding Nosar now languishes in jail. Political differences are sunk, eh? D'Abaza; and yet not so very long ago, several Social Democratic members of the fourth Duma were sent to Siberia, and Siberia is no health resort. In very truth, these unfortunate men, according to the latest advice, are sick and dying of starvation.

We said that D'Abaza was a proficient liar. We withdraw the term proficient, for that word means well skilled, and we substitute the word "common." Political differences are as pronounced as ever in Russia, and political refugees are well advised to refrain from returning to the land of the knout—Czar D'Abaza notwithstanding.

The International Socialist

Journal of Revolutionary Socialism and Industrial Unionism.

Owned and controlled by the International Socialists.

Subscription: Australia, 4s per year, 1s per quarter. Postage added to other countries.

ORDERS FOR LITERATURE AND PAPERS.

Orders for Literature or Papers, and all cash payments connected therewith, should be addressed to W. R. WINSPEAR, Managing Editor, 115 Goulburn Street, Sydney.

TO CORRESPONDENTS.

Contributors writing for publication should write in ink, on one side of the paper only, and with a fair space at the sides and between the words and lines. Leave plenty of room for editing.

Write on paper not larger than letter-paper, and thin enough to avoid getting us fined for over-weight.

Mark the package "Press Matter Only," and address it "To the Editor."

Write briefly and clearly, as long and undecipherable articles stand no chance of publication.

If your article is not published, do not conclude that it is because it is of no merit, for it may be simply owing to the fact that it is not in accordance with the above rules. Where possible, articles of importance should be type-written.

WHEN YOUR SUBSCRIPTION IS DUE.

The number on the wrapper of your paper is the number at which your subscription expires. Renew before that number is reached.

"The vision of Christ which thou dost see
Is my vision's greatest enemy.
Both read the Bible day and night,
But thou readest black where I read white."
—William Blake.

Freedom of the Press.

Attack on the "International Socialist."

Postal Officials Hold Up Two Issues.

After several years' uninterrupted business with the Commonwealth Postal Department, we were surprised, on March 22, to find that the Postal authorities had suddenly refused to transmit the "International Socialist" to our readers.

On inquiring at the G.P.O., Sydney, we were informed that the March 18 issue had been stopped pending a decision by the Federal Crown Solicitor, to whom it had been referred, on some point or other not known by the authorities at the Postoffice.

Subsequently, on submitting the March 25 issue, we were informed that it also had been barred, no reason being obtainable.

Next, we proceeded to the Censor's office, and were assured that no action had been taken against the paper by the Defence Department.

In the interview with the postal officials, we were assured that officially departmental officers know nothing of politics, and take no side with any political party. The same rule, we presume, applies with regard to sectarianism.

The Postoffice officials claim that they are guided only by business principles and not by political or sectarian motives. They are presumably, anxious to make the business pay, and would hence be loath to turn a regular customer away and so lose money.

The Postmaster-General, or any Deputy Postmaster-General, may at any time "censure" any postal article having anything profane, blasphemous, indecent, obscene, offensive, or libellous, written or drawn on the outside thereof or any obscene enclosure in any postal article to be destroyed. Anyone who offends is "liable to a penalty not exceeding one hundred pounds or to imprisonment with or without hard labor for a term not exceeding two years."

It seems from what has happened to the two issues barred that the paper has already been found guilty, or at least is being held to be guilty until it is proved to be innocent, and is being penalised without a trial. Who has been judge no one knows. Happily, the editor has not been fined one hundred pounds or jailed for two years in the same summary manner by the power which has judged and condemned the paper.

The paper has been judged and penalised pending the decision of the Federal Crown Solicitor, which seems unusual in any country but Russia. A Government department in a civilized country usually acts on the advice of its legal adviser, but here, under a Labor Government, the reverse course is taken.

Most of the offences under the Postal Act are of an ancient ecclesiastical character. Blasphemy and profanity are particularly

Socialism and Religion.

It is imperative to have a definition of religion before we determine whether Socialism is opposed to it. The definition that a man's religion is his thought about the universe is one that demands prior consideration. Before a man can have a theory of the universe he must think; and think deeply. As the generality of religionists allow their person to think for them, or, rather, to pretend to think for them, it follows that the vast majority of orthodox religionists have no religion according to the above definition. Unfortunately very few people are of an enquiring turn of mind. Those who are, generally prefer calling their religion their "philosophy of life." The name religion has entwined around it such sloppy associations that no self-respecting thinker cares to say that he has a religion, unless he is able to expound his views at length and show that he has no connection with the ritualism and superstition that masquerade as religion to-day. Socialism is not opposed to any individual pursuing his own line of enquiry in his search for Truth. Many intelligent socialists in other countries are connected with orthodox religions. A man's beliefs are his own concern. We may be amused at the views which men hold on religious matters compared with those to which they give their adherence on economic questions. Still, the mere fact of a man being a Christian does not prevent his being a socialist. Rather the contrary.

OUR NATIONAL RELIGION.

No one can accuse John Ruskin of irreligion. Yet he writes:—"Our national religion is the performance of church ceremonies and preaching of soporific truths (or untruths) to keep the mob quietly at work while we amuse ourselves." This is the religion that evokes from Socialists such caustic remarks. They are irritated by the lies of the priest and parson. There is only one way of arriving at the truth on any subject. It is by collating all the facts bearing upon the question, eschewing none because it conflicts with preconceived opinions, exaggerating none because it supports prejudices. The orthodox religionists discourage the application of scientific methods in searching for truth because they feel that their beliefs and assertions will not stand it. Children are taught that it is wrong not to believe that the Lord made the Red Sea subside in order to allow the Israelites to cross; that Christ fed five thousand people with three loaves and two small fishes. In this insidious way the child's critical faculties are benumbed with the result that his judgment is warped in other matters as well. It seems incredible that belief in miracles should exist to-day. Yet it does. There is a Roman Catholic of thirty in Sydney who believes in them. Probably there are hundreds. The same gentleman has never heard of the Reformation. What a mind! The average Protestant is not much better. For crass ignorance it would be difficult to find a better couple than a Roman Catholic and a Presbyterian. How is it possible for a Socialist who stands for liberty, economic, political and intellectual, to refrain from expressing his disgust with the churches?

RELIGION AND MORALITY.

While disbelieving in the theology of the churches many people like their children to have a religious training because they think that without religion there would be a lowering of ethical ideals. It is unfortunate that people should associate all that is best in life with orthodox religion. For it gives the impression that Socialists are antagonistic to the teachings of ethicists. As a matter of fact there is no higher morality than that propagated by Socialists. The Socialist principle is that the welfare of the community shall have precedence of that of any section of it; that no man shall enjoy the consumption of wealth in the production of which he has not assisted; that every man shall be free to do as he likes provided he does not infringe the equal liberty of any of his fellows. Without making any deep inquiry or going to any self-appointed authority in order to ascertain what is right and what is wrong, there is a simple, rational method of satisfying one's conscience. Whenever doubt exists as to a line of conduct to be pursued a satisfactory answer can be obtained by asking: Is this opposed to the happiness and interests of the individual and the community? It seems ridiculous

so, and the less sectarian the world grows the less it knows what they mean. To poke fun at current superstitions is usually held to be blasphemous by the superstitions, and we suspect it is they who have moved the Postmaster-General or his Deputy to ban this paper.

ly simple. Yet if an affirmative answer is forthcoming no one need fear that he is doing wrong, whatever may be the prevailing ideas in the country in which he lives. If religions have some effect in curbing the baser passions of men it is by playing upon the fears of the credulous and ignorant. Directly men reach that stage when the teachings of religion are relegated to the limbo whereto the fairy tales of childhood are consigned, the foundation upon which their moral ideas are built is destroyed. Hence it happens that Christians who are ensnared by the devils of unbelief generally go the whole hog in sinning, as it is called. This is attributed to the fact that without the help of the Lord, Jesus Christ, no man can live a good life. Really it is because they were without the conviction that by living a normal life, injuring no one, they would get the most satisfaction out of life. The man who says that it is only the fear of God which keeps him straight (a commonly-made statement) is like him who refrains from stealing only when he is sure of being found out.

THE IMMORALITY OF IMMORALITY.

Professing to have a high opinion of humanity, the parsons really have the lowest opinions of human beings. They do not believe that a man can be induced to live a sensible life without some bribe of benefits to be derived in the life hereafter. Even those who disbelieve in the burning hell, which has played such a prominent part in religious teaching in the barbaric past, still promise some reward to the faithful in the life to come. By dilating upon the joys of paradise (wherever that may be) they pretend to scorn the brief span of life upon this planet. In so doing they are guilty of immorality. The immorality of deriding the joys of the present which does exist; and deluding the masses into believing that they will get their reward in Heaven, which does not exist. As life is nothing but a series of sensations we can have no conception of a state of existence in which the means of receiving those sensations is cut off. Blind a man and he cannot be affected by the objective realities which excite the visual sense capsule in the normal man. Similarly with the other senses. When a man dies there is absolutely no proof that anything, call it what you may, survives. With those who are so sure that there is life after death it is a case of the wish being father to the thought. Let us enjoy the present, for we shall be dead a long time. Let us cultivate our minds so as to be able to appreciate the beauties of architecture, painting and sculpture, the charm of music, and the delights of literature. Let us have bounteous leisure to enjoy these things with complete freedom from irritating economic cares; and a life upon this planet should have such attractions that no promise of a future life (the delirious raving of a weak mind) should deter us from enjoying ourselves here and now.

ROBERT STARBUCK.

The Minimum of Work.

The aristocratic motor paused for a space beside the old horse and in a tone of charitable commiseration said:—"Alas brother, your day is nearly ended. There will soon be no work for you to do."

Whereat the old horse raised his head and gruffly replied: "It ain't work I want—it's grass."

I guess that old nag had some horse-sense alright. Perhaps 'twere well the workers developed a little horse-sense too. Work to-day with the toiling mass is synonymous with monotonous drudgery, yet so long have they been slaves to toil that their imagination soars not beyond the job. Well might Nietzsche cynically say: "The right to work—a beautiful phrase for slaves. Incapacity for leisure."

The right to work—to slave! It is time the workers cut that out of their platform and turned their attention to a demand for more play. This would could be something other than a huge prison-house whose occupants are forced to step on the treadmill of constant drudgery.

Many are realising more and more that life should be and is something beyond a mere succession of monotonous movements. But how to achieve it?

The anarchist, aware of the monotony produced by capitalist economic organisation would have us discard all and fly back to the simple life of anarchist communism. Such an individual is the personification of Utopianism. History teaches, if it teaches anything at all, that it is impossible to jump from one economic state to another. That being so it is necessary that we should study present-day organisation, not with the view of destroying it but of using it for the greatest advantage of our class. Whilst

Is Might Right?

A CRITICISM OF SOME I.W.W. PROPAGANDA.

The Socialist Party is menaced to-day by mischievous attacks—attacks that are ignorantly directed by loose thinking. Narrow dogmatists playing upon the susceptibility of the ignorant are doing considerable damage to the Socialist movement. These mischievous attacks come from so-called emancipators of the working class who possess but one idea, and are quite incapable of absorbing any broader philosophy than that of hitting out at everything that they fancy is not entirely in accord with themselves.

They are narrow doctrinaires, and if by any fluke they achieved governmental power, would bring about a worse condition of destruction and chaos than that obtaining at present. These so-called emancipators, utterly failing to recognise the weaknesses inherent in the particular form of working class action that they advocate, disclaim loudly against the failure of Parliamentary action. The weakness of Parliamentary action is well known by most people, but it has yet to be proved that that same weakness does not exist in the industrial organisation. The history of the fight for emancipation on the industrial field is full of instances of betrayal, just as full, if not more so, than the Parliamentary field, though not showing up to the public gaze so glaringly. The trade union movement is full of scheming officials, and in any scheme of industrial organisation it is constantly being proved that certain individuals, whether as delegates or executive members, or paid officials, are got at by the master class, to damn the working class movement.

The I.W.W.ites may say that that would be impossible when the workers are educated. Just so; but when the workers are educated—when? Then it will not be a question of methods, as they will naturally use any methods. Politicians are only camp followers of the people. Educate the people to anything and the politicians follow like so many curs called to heel.

So then it is not so much a question of methods as a question of education.

The I.W.W. is peculiarly a destructive body—more a destructive body in actual working than one of construction. Professing to be non-Parliamentary, it is really anti-Parliamentary; professing to be constructive, to build the new society within the shell of the old, it is really destructive, without ethics, without equality, and with little regard to the ultimate well-being of the race. It is a stomach fight, not proceeding from intellectuality, but economic necessity. Its methods are the boot, and although very necessary as far as it goes, it cannot recognise the necessity for parties that stand for philosophy, reason, and humanity.

To explain what I mean, I quote one of the favourite catch-phrases commonly used by its members now coming into vogue. It is a loose saying, and not properly understood by the users; and a mischievous one, "That Might is Right."

Now might is not right. Right of course, is used synonymously with "morality." Now morality is that thing that makes for the well-being of the race, meaning good conduct that is apt to promote the happiness and harmony of the race.

There is such a thing as right and

we have division of labor and intense organisation the individual must to an extent sink his individuality. We cannot escape it, but we can endeavor to reduce the time necessary to produce our food, clothing and shelter. The elimination of parasitism in its manifold forms will help, and the further scientific organisation of our wealth-producing powers would bring it down to a minimum, and thus for a few short hours of drudgery we should be rewarded with the maximum of wealth. It would then be possible for the workers to form mutual associations free from the restrictions of capitalist exigency. Thus the ideal of the anarchist could in a measure be realised, at the same time augmenting the wealth necessary for our existence, which if some of our anarchist friends had their way, would by their denial of reasonable organisation, be reduced to a hodge-podge and a club. Production of the world's wealth for the good of the world's workers, and in so doing using the most scientific methods possible, will not entirely eliminate drudgery, but it will reduce it to a minimum and give a maximum of time for leisure, which an enlightened democracy will have the capacity to enjoy.

Yours for the minimum (of Work),
GEE BEE.

Lloyd George and the Trade Unions.

Lloyd George's famous, and at the time sensational, speech to the Trades Union Congress about munitions was found to have missed its mark. "The Round Table" for Dec., 1915, quotes a "West End cynic" as saying about it, "I never believed what he said about the munitions and I see no more reason for believing what he is saying about the poor." Mr. Lloyd George's chief effort was to show on the one hand that the unions had "not played the game," and on the other that the Government had kept its promises. As to the first point, he was, at the time, quite unconvincing, and afterwards he was shown to have been completely in error. The unions resisted from the very start the attempt by the Government to give itself the absolute right of introducing at any time on any job anybody (man or woman) it chose. This "principle" which the Government sought to impose would have completely smashed the basic principles of unionism. To say that unionists were not "playing the game" in resisting such a smashing was simply impudence. However, this question was of the lesser importance. On the more important one of what the Government would do, and was doing, Mr. Lloyd George went the whole hog of misstatement and deception. His impudence was colossal. By a feat of sophistic oratory the misstatements were passed at the time, but within a few days they had been riddled to bits by the truth.

The Government had agreed to (1) restrict employers' profits to the State's advantage; (2) restore trade union regulations after the war; and (3) control wages and general trade conditions. Mr. George claimed that the Government had compulsory service for the employer, could annex his works and his profits, and decide what wages he paid and the hours and conditions of labour. He said: "The whole of the engineering industry of the country which is doing anything for material of war—and that is practically all—is now State controlled, and the profits which they make out of the war are annexed for State purposes."

This statement on the first condition was a stupendous untruth. The second condition is impossible of fulfilment because the whole incidence of industry is changed and will not return to its former state after the war. There is a revolutionizing going on, and the 1914 state will never be returned to. History never repeats itself. As for the third condition, Mr. George for the moment bluffed many in addition to his audience. For instance, here is a footnote in the abovementioned article of "The Round Table," in which the subtlety of the deception is clearly shown:

"The recommendations on women in munition work" were issued from the Ministry with the following prefatory note: 'The Minister has decided to adopt the Committee's recommendations as regards the munition factories for which the Ministry is responsible, and also to commend them to the favorable consideration of other employers engaged on munition work.' The ordinary reader would certainly imagine that the words in italics referred to

wrong, the I.W.W. notwithstanding. Wrong is that thing that tends to mar or injure the race, to destroy its well-being.

Now I am against the capitalist class because its existence is a menace to the race, it is immoral, so consequently this is quite outside the economic working class viewpoint. I am against the capitalist class because of its inhumanity which "makes countless thousands mourn." I am against the capitalist class because it is ugly and debasing; because it destroys art and hinders progress, which again is quite outside the bread and butter question. I am with the working class in its struggle for emancipation because the air is polluted by capitalism and because I like cleanliness. So that I am against the capitalist class not as a member of the working class but because it does not stand for the right, that thing that makes for the best interests of humanity.

Might, of course, be necessary to enforce right, and I want to see the working class strong to abolish the profit-making system, to institute a new era of cleanliness, to purify mankind; and might is the necessary factor for its attainment.

When the I.W.W. achieves sense enough to recognise some of these things it will devote more attention to their own business, and less to that of parties that contribute most of the brains to the movement, as the Socialist literature sold at their meetings amply demonstrates.

WYATT JONES.

controlled establishments, and Mrs. Pankhurst, for instance, jumped to this conclusion. But this is not so. The true state of affairs was made clear in the "Manchester Guardian," which, in correcting Mrs. Pankhurst, stated: "The recommendations are not obligatory in controlled private establishments. They will be carried out in all Government-owned munition works like Woolwich and the new shell factories, and it is hoped and expected that they will be adopted by private firms." Thus the "State-controlled factories" of the Congress have now become "private firms," for which the Ministry of Munitions is not responsible. It should be added that the prefatory note to the recommendations would actually seem to be a retrograde step, since it runs counter to the spirit of the Fair Wages clause, the observance of which has hitherto been an accepted principle in Government contracts.

This expensive "Quarterly Review of the Politics of the British Empire" in its final words on this particular subject says: "Mr. Lloyd George, with his extraordinary combination of natural gifts, his eloquence, his sympathetic imagination, his organising ability and 'drive,' his intense and unfeigned love of freedom and hatred of oppression, is one of the country's greatest assets in this hour of need. But there is a real danger that the effect of this wonderful endowment should be marred, and the country deprived of its full benefit, by the absence of qualities, elementary in themselves but indispensable for public life, without which indeed no man can long retain the confidence of the English people—painstaking attention to detail and the exactitude which only comes from unsparing and detailed study of the matter in hand. Imagination is the spring of oratory and perhaps the greatest single gift in the make-up of a statesman; but it can also be his greatest danger unless it is ballasted by that utter sincerity which is all the more persuasive because it discards the arts of persuasion and, like all great artistic effort, aims at expressing the truth and nothing else."

This comment is so forceful and apposite that it is needless to add anything. It is pleasant to see a "capitalistic" paper realising the value of truth. The greatest mistake underlying capitalistic principles of recent years is the belief that gross selfishness and hypocrisy can be permanently covered by sophistic orators to the ultimate general good of a nation. In the coming financial and industrial trouble Labour will need to do all it can in self-protection. Capital has an inherent power of self-protection which Labour has not. Labour is but flesh and blood, whilst Capital is metallic.

W. J. MILES.

Questions in Economics.

The following twelve questions by J. T. Thorne, are hereunder reprinted from "Solidarity," the American I.W.W. paper. Apart from their educational value, they are interesting, showing as they do that our anti-Socialist friends are not averse to Socialist economics if they are to Socialist tactics.

1. What is economics? Economics is the science of management. Thus farm economics is the science of farm management. Household economics is the science of household management. Economics in general, the science of the production and distribution of wealth.

2. What is wealth? Wealth is crystallised labour power and product of labour that satisfies a human need—a rack is wealth.

3. Is raw material, such as land, ore, oil, trees, uncaught fish, etc., wealth? No. Merely raw material which was the free gift of nature to the race. Not wealth until labour power is applied to them.

4. What is capital? Capital is that part of wealth used to exploit labour.

5. What is the incentive for the investment of capital? Profit, or the hope of profit.

6. What is a commodity? A product of labour made for purposes of sale or exchange. A product is the result of the application of human labour power to the raw materials of nature. A product if useful is wealth. If not, it is a "waste-product."

7. Is land a commodity? No. It is a raw material. The commodity nature of land is due to the labour power expended for the improvement.

8. Is labour power a commodity? Yes, as it is itself "the result of the application of labour power to raw material" and is "made for purposes of sale." In fact the labourer must contract for its delivery before he can get an opportunity to apply his labour power.

9. What is the difference between labour power and other commodities? Labour power is the only commodity which creates wealth. When other commodities are consumed, they are transformed,

Australasian Socialist Party.

Principles and Policy.

1. Objective.

The Social ownership with Democratic control of the means of production, distribution, and exchange.

2. Statement of Principles.

The present form of Society rests on private ownership of the land and the machinery (tools) of production.

The owners of most of the land and machinery of production constitute what is economically known as the capitalist class. Hence the use of the term, "The capitalist form of society."

This form of ownership divides society in all countries into two distinct and opposing classes: the capitalist class and the working class.

The working class produces all the wealth that sustains society, while it is held in complete economic and industrial subjection to the capitalist class, which lives on the wealth produced by the working class.

To enable the working class to wage the class war, it must be fully conscious of the wrongs inflicted upon the workers by the capitalist class; and it must organise industrially to voice its wrongs and assert its claims. Then it will be prepared for political action to overthrow the usurping class and to abolish classes for ever.

The deaths by starvation, the millions of unemployed, the excessive toil for bare subsistence, the poverty, crime and consequent misery, are all the direct outcome of domination by the ruling class. That class must go.

The Australasian Socialist Party demands common ownership of all agencies of wealth production by the people themselves and the control of all industrial affairs on the basis of social equality.

The workers of Australasia must, without delay, take up their position along with the organised, class-conscious workers of all other countries. There is no escape from the thrall of capitalism short of its complete overthrow, and this can only be achieved by the class-conscious industrial and political organisation of the working class.

The Australasian Socialist Party, therefore, calls upon all workers to forthwith identify themselves with the existing A.S.P. Branches in their respective States, and to work unceasingly for the complete overthrow of the capitalist system, and for the emancipation of their class from wage slavery.

3. Guiding Rule.

The Australasian Socialist Party shall on all political and industrial legislation make the answer to this question its guiding rule of conduct:—Will the proposal advance the interests of the working class and aid the workers in their class struggle against capitalism? If it will, the Australasian Socialist Party is for it; if it will not, the Australasian Socialist Party is absolutely opposed to it.

4. As to Palliatives.

Whereas the advocacy of political palliatives (so-called) tends to obscure the working class objective of emancipation from wage slavery, and thus causes the workers to expend time and effort to little purpose; and

Whereas political palliatives (so-called) as adopted by legislatures have rarely proved efficacious, and have usually created the need for further legislative restrictions, and therefore kept working class action circular instead of straight; and

Whereas political palliatives even if desirable are best obtained by educating and organising for basic ends, inasmuch as sops have ever been conceded when something more fundamental is the demand; be it

Resolved that the Australasian Socialist Party declares against a programme of palliatives, and urges the workers to concentrate their energies upon abolishing capitalism by perfecting their industrial organisations and only using the ballot for Socialist propaganda.

5. As to Political Action.

No member of the A.S.P. shall stand as other than the candidate of the A.S.P., or support other than the candidate of a Revolutionary Socialist Party for Parliamentary or municipal office. A Revolutionary Socialist Party shall be any party which bases its Propaganda on the recognition of the class struggle, and

there is no added value. When the commodity wheat is made into the commodity flour, the only added value is the value of the labour power of the labourer who superintends the transformation. Hence, labour power is the only commodity which can create a value greater than its own. This is the source of Surplus Value.

10. Do commodities, as a rule, exchange at their value? Yes, on the average commodities exchange at their value. In discussing value here it is taken for granted that a commodity has use value and we are discussing the value in exchange.

When you buy a commodity you pay approximately the equivalent of the social labour time necessary for its production. The price you pay does not go to the producer of the commodity, but is apportioned among the various owners of industry. You are robbed when you sell your labour power, not when you buy necessities. The employing class always have to give the employed enough for them to maintain their ability to labour. In short, you get just enough to live on and get back on the job.

11. Does labour power exchange at its value today? Yes. Labour power being a commodity is subject to the same economic laws concerning the exchange of commodities as any other commodity. You do not get paid for what you do, but for what it costs to keep you able to do.

12. How much of the product of your labour does the employer let you keep? NONE. He claims it all and gives you wages instead. That is the clever cloak by which the robbery of the wages system is covered.

declares for the collective ownership of the means of production, distribution, and exchange, and has no programmes of Palliatives.

No member or branch of the A.S.P. shall enter into any alliance temporary or permanent with any other than a Revolutionary Socialist Party. Socialist candidates shall be selected by the branches concerned, and where no branch exists by the Central Executive and before running be endorsed by the Branches to which the candidate shall pledge himself to advocate and support the principles and policy of the A.S.P.

Before entering upon a campaign a candidate shall hand to his Branch a written resignation to be read in the event of him swerving from the A.S.P. Policy.

A candidate must have been for twelve months a member of the A.S.P.

6. As to Unionism.

The A.S.P. aims and declares for Industrial Unionism as against craft or sectional unionism, for whereas the specialisation of the processes of production, the invention of machinery, and the concentration of ownership into fewer and fewer hands, makes craft unionism unable to cope with this economic development, and ever growing power of the employing class, because it is a relic of a lower stage in the evolution of capitalist production, i.e., the organised labor expressions of lower forms of tools, the A.S.P. therefore declares that to-day this organisation has outlived its usefulness, and has created crafts and sections amongst the working class in the same industry, and this contradiction in industrial development allows one set of workers to be pitted against another set in the same industry, and industry against industry, thereby defeating one another when waging war against the encroachments of the capitalist class, with their superior and higher developed organisations. And in view of this economic development the working class must organise in such a manner as will correspond to the development of the tools of production. This, then, makes it imperative that industrial organisation on right lines must be so constituted that all but technical distinctions between crafts and callings must be eliminated, and sectionalism abolished. The A.S.P. therefore affirms that industrial unionism in contradistinction to craft unionism is that form of organisation which is based upon the recognition of the class struggle and through which all its members in one industry or in all industries, if necessary, can act as a unit and adopt such methods by which the might and power of the working class can be best exercised and demonstrated.

The A.S.P. therefore endorses the Detroit I.W.W.

The A.S.P. affirms its pronounced and mature conviction that Compulsory Arbitration, Wages Boards, the New Protection, and the like, as manifested in slightly differing enactments in the Australian States and New Zealand, have not been advantageous to the working class.

7. As to Compensation.

The Australasian Socialist Party vehemently protests against the working class being misled by the labor or other parties into the belief that it is possible to socialize the instruments of production by a gigantic scheme of "buying out," or compensation to the possessing class, and warns the workers against endorsing such a utopian, immoral, and impracticable plan.

8. As to Militarism.

The A.S.P. declares itself uncompromisingly hostile to all forms of armaments and militarism, recognising that the armed forces will be used to buttress up capitalism, and to hold down the workers. The A.S.P. further recognises that the energies of the working class can be better utilised in building up their industrial and political organisations, which shall finally render war impossible, as such organisations by international affiliation and alliances between the working classes of all nations are the chief guarantee of the peace of the world.

9. As to Schools.

In declaring the need for Socialist Schools, the A.S.P. urges that same be established whenever and wherever the circumstances permit.

10. As to Historical Materialism.

The A.S.P. pledges itself to the materialistic interpretation of history, which asserts that the transition from one system of society to another, as in the past, from primitive communism to chattel slavery, from chattel slavery to feudalism, and from feudalism to the present Capitalist State, has been the result of new and improved methods of production, and the time has now arrived when the present scientific tools of production, by being socially owned, would make possible the establishment of the Socialist Republic.

11. As to Education.

The A.S.P. declares for and supports the principle of Secular Education in State schools; and against subsidising denominational schools; and further holds that as State schools are composed of scholars of different religious beliefs, the introduction of religious teaching can only result in fostering religious bigotry, and is a waste of valuable time.

Tremble, O Shirkers!

By John G. Neihardt.

Tremble before your chattels,
Lords of the scheme of things!
Fighters of all earth's battles,
Ours is the might of kings!
Guided by seers and sages,
The world's heart-beat for a drum,
Snapping the chains of ages,
Out of the night we come!

Lend us no ear that pities!
Offer no almoner's hand!
Aims for the builders of cities!
When will you understand?
Down with your pride of birth
And your golden gods of trade,
A man is worth to his mother, Earth,
All that a man has made.

We are the workers and makers,
We are no longer dumb.
Tremble, O Shirkers and Takers,
Sweeping the earth we come.
Ranked in the world-wide dawn,
Marching into the day,
The night is gone and the sword is drawn
And the seabird is thrown away.

A.S.P. News & Notes.**AUSTRALASIAN SOCIALIST PARTY.**

Objective.—The social ownership with Democratic control of the means of Production. Distribution and Exchange.

Headquarters: 115 Goulburn St., Sydney.

LUKE JONES.

General Secretary.

CENTRAL EXECUTIVE.

Next meeting of the C.E. will be held on Sat. April 1.

LUKE JONES,
Gen. Sec.

SYDNEY BRANCH.

A successful demonstration was held in the Domain last Sunday in protest against the tyrannical action of the postal authorities in refusing to transmit the "International Socialist." Mrs. Lorimer, Jones, and others spoke on the question. Well-attended street meetings were also held.

FIXTURES.

Sunday, April 2.

Domain.—Chairman, Hightfield. Speakers, Mrs. Wallace, Rennell, A. Rees. Park-street.—Chairman, A. Rees. Speakers, Rosenthal, Fulham.

PROFIT-SHARING DODGE AGAIN.

On Sunday evening Mr. Lindsay Thompson spoke in the Socialist Hall, Sydney, on co-partnership and profit-sharing.

The speaker contended that by admitting employees as shareholders in companies and sharing in the profit, industrial peace could be secured. If employers and employees were all partners in a business, the promotion of the welfare of the employers would also mean the promotion of the welfare of the employees. The speaker quoted extracts of various reports, e.g., the Metropolitan Gas Co., London. Prior to co-partnership, there was constant turmoil and strife, but after the employees had been admitted as shareholders, through bonuses and profit-sharing, there had been good fellowship and loyalty.

"In the community there are three partners—enterprisers, capital, and labor. Isolated, they are of no account; they must be brought to co-operate."

The lecture was vigorously criticised. It was pointed out that such schemes were calculated to speed up and to enslave the workers more than they already are. The device of giving a worker a few shares is only resorted to as a means to keep the workers quiet, intimidating them against revolting against capitalism.

Intending members may join by coming along to the hall, 369 Pitt-street, any Thursday at 8 p.m.

The Branch runs a speakers' class every Monday at 8 p.m.

Sunday Evening Lectures.

SOCIALIST HALL, SYDNEY.

369 Pitt-street.

A Lecture will be delivered every Sunday, 8 p.m.

LECTURE.

Sunday, April 2.—Comrade Duffield will lecture.

H. CHRISTOPHERSON,
Secretary.

MELBOURNE BRANCH.

On March 18th, the date on which this branch was formed, we celebrated the fourth anniversary. A dance followed a concert, in which several new performers appeared, including Mr. Middleton, ventriloquist, whose dummies hit up some of the audience with smart, good-humoured gags.

On Sunday, 19th inst., Comrade H. Spencer Wood lectured on "The Paris Commune and Its Lesson." He was in specially good speaking form, and his lecture was voted one of the best heard by many comrades, who, for the past years, somewhere or other, have celebrated this great episode and working-class tragedy.

Every man now, said the speaker, should study the history of the Commune and ask "Is it worth while to fight for capitalism?" In 1871 in Paris the working class found the head of a Republic no better than a Monarchy. Between Adolph Thiers, dictator of France in 1870, and William Hughes, Prime Minister of Australia, there was a striking resemblance in their ideas and actions. Hughes was elected, to the Commonwealth Parliament because he was a rebel. Thiers, in 1848, was declaring for freedom. A few years after he met a group of the lawyers of France, and they all declared themselves dictators of France. They set out looking for a King for the country. The lecturer wished to emphasise strongly this point, that the Socialist movement has to keep its eyes on men akin to Hughes and Thiers.

has to keep its eyes on men akin to accomplish? With its aspirations only can we deal. All rent was to be abolished. Work like night bakery was to be abolished. The custom of paying church dues was to be ended. The people were to have control of clothing factories. The police system was to be abolished, and it is notable that during the Commune there was no crimes for six weeks. The guillotine was taken from the prison and publicly burnt. The Vendome column erected in 1808 by Napoleon was pulled down because it reminded the people of Imperialism. The Red Flag replaced the Tri-colour. A German Minister of Labour and a Minister who was a Pole were elected because the communists were Internationalists. The Commune was destroyed because the people were betrayed. The master class of France united with the same class in Germany. Thiers and Bismarck conspired to liberate Paris, and soldiers from Brittany were called out against their own class. The lesson of the Commune is that we must have the workers organised as a class conscious body, and to be aware of the menace of the master class. We want an educational working class, a press, and schools run in the interests of our class.

An animated discussion ensued, several visitors disagreeing with political action, and holding that one big industrial union will eventuate without it.

With a view to helping members to find their voices before audiences, it is intended to put novices into the chair at Sunday lectures. Comrade W. Wright, who only needs practice to become a good stump speaker, presided on the 12th instant. Miss Annensen was in the chair at Comrade Wood's lecture, which attracted a big audience of militant workers.

Our Branch was represented at an anti-conscription meeting on Sunday, 10th instant, which made patriots wroth. The doctrine of Might is Right was demonstrated by a contingent of returned "heroes," headed by the Provost-Marshal. They upset the anti-conscription platform, assaulted the speakers, and passed resolutions in favour of conscription. Nevertheless the anti-conscriptionists, including our member, Comrade Wood, got in some good anti-war arguments.

We acknowledge with thanks and appreciation of their efforts on behalf of the Wilson Defence Fund, the following subscriptions:—

Mt. Larcom Branch	£0 15 0
Auburn Branch	0 5 0
W. Duffy	0 2 6
A.C.	0 2 6

£1 4 6

Complaints are loud, deep and frequent about late arrival several times and non-arrival last week of the "International Socialist."

Members and strangers look for our militant paper, and it is no satisfaction to them to learn that the delay in delivering is due to the Post Office here or in Sydney.

The economic class had a large attendance on the 20th inst., and it is hoped new arrivals will keep up their enthusiasm in this activity.

J.M.

NEWTOWN BRANCH.

Branch Rooms, 41 Enmore-road, Newtown.

Economic and Debating Class held every Wednesday night.

PROPAGANDA FIXTURES.

Saturday: Chair, W. Gay. Speakers, F. Hancock, J. Kilburn.

Sunday: Chair, W. Gays. Speakers, F. Hancock, A. Kilburn.

RAY EVERITT,

Secretary.

AUBURN BRANCH.

The above branch meets every Monday night at comrade Jenkin's residence, Kurradah Road, Auburn.

Those who desire to join the branch and help in forwarding the Socialist cause should hand in their names to the branch secretary.

A. SCHOFIELD, Sec.
25 St. Heliers Road, Auburn.

BALMAIN.

The usual propaganda meeting was held here on Sunday night. The meeting was most eloquently opened by Comrade Hennessey, who explained the position in brief. Comrades H. Conway and G. Nelson followed and outlined the case for Socialism. Comrade Conway was warmly welcomed by the audience and delivered a stirring address. A few more of Comrade Conway's are badly needed hereabouts. Questions were asked and dealt with.

GEORGE NELSON,
Secretary.

HELP WANTED.

Queensland and other comrades will be sorry to learn of the severe illness of comrade Jack Read, of Brisbane branch. Comrade Read is laid up in Brisbane Hospital with typhoid fever, and it will be several weeks before he can get about again. Meanwhile, Mrs. Read and family are hard pressed through the temporary loss of their breadwinner. Moreover, another child is expected shortly, so that Mrs. Read is badly in need of assistance. Any comrades or friends who can help might send a donation to Ern. Fredlien, Secy. Brisbane Branch, Box 10, P.O., Stanley-st., South Brisbane, Q.

The International Socialist Bureau is up against it. More than half its members are now imprisoned in Germany or Belgium. The latest arrest reported is that of Camille Huysmans, Secretary to the International.

"Vorwaerts," the official organ of the German Socialist Party, makes the latest Zeppelin raids an occasion for a strong protest against this method of warfare. The paper asserts that the results of these raids consist only in the killing of civilians and the destroying of their homes.

Monday's cables state that during the Budget debate in the Reichstag there were several lively scenes, and members were frequently at the point of exchanging blows. Comrade Haase denounced the German ambition of expansion and world-power, and declared that no one would win the war. A majority of the party were incensed against Haase, and later, by 58 votes to 33, repudiated him. The minority subsequently seceded.

If the above is true, we may feel sure that the minority is slowly gaining in numbers and strength, that it has a big following in the cities, and that it is solid and true to the International.

Books and Pamphlets on Sale and to Arrive.

Title.
The Positive Outcome of Philosophy, also in same volume Letters on Logic and the Nature of Human Brain Work (Dietzen)

Landmarks of Scientific Socialism (Anti-Duehring). Contains the most important portions of the larger work from which Socialism, Utopian and Scientific was taken (Engels)

The Physical Basis of Mind and Morals. Shows the origin of mind and the relation of economics to morals (Fitch)

Essays on the Materialistic Conception of History (Labriola)

Socialism and Philosophy. In the form of familiar letters (Labriola)

An Introduction to Sociology. A new and useful work for beginners, tracing the development of this new science, with estimates of the work of Comte, Spencer, Ward, Small, and other Sociologists (Lewis)

Critique of Political Economy. Explains the general theory of surplus value and discusses the currency question (Marx)

The Poverty of Philosophy. A reply to Proudhon (Marx)

Looking Forward: A Treatise on the Status Woman and the Origin and Growth of the Family and the State (Rappaport)

Marxian Economics, a popular introduction to the study of Marx (Untermann)

Principles of Scientific Socialism, a systematic and attractive statement of Socialist theories (Wells)

Woman and Socialism, the classic work on this subject, revised, enlarged, and newly translated (Bebel)

Ancient Society, the greatest and most revolutionary book on primitive man (Morgan)

Capital, Vol. I, The Process of Capitalist Production (Marx)

Capital, Vol. II, The Process of Circulation of Capital (Marx)

Capital, Vol. III, The Process of Capitalist Production as a Whole (Marx)

Introduction to Socialism. Excellent for beginners, 64 pages (Richardson)

Unionism and Socialism (Eugene V. Debs)

Industrial Socialism. Explains why the Socialist Party stands for economic as well as political action (Haywood and Bohn)

The Right to be Lazy (64 pages). (Lafargue)

Socialism, What It Is and What It Seeks to Accomplish. (Wilhelm) Liebknecht

No Compromise: No Political Trading Liebknecht's (Wilhelm)

Value, Price and Profit. Explains the vital things wage-workers need to know about economics, Cloth. (Marx)

Red Week.

Sydney and suburban branches will hold a Red Week in the first week in May. Tickets will be obtainable from branch secretaries and other comrades for all functions.

Donations of cash and goods may be sent to this office for the Bazaar. Every body send something, and help to beat last year's initial success.

The Socialists: Who They Are and What They Stand For (Spargo)	6d
One Big Union: An explanation of the principles of Industrial Unionism, with Chart showing the grouping of the Industries (Trautmann)	6d
The Positive School of Criminology. Three lectures explaining what crime really is (Ferri)	2s
Justice and Goodness (Lafargue)	2s
Evolution, Social and Organic. Lectures showing that Socialism is the logical outcome of modern science (Lewis)	2s
The Militant Proletariat, a discussion of the American working-class and the Socialist Party (Lewis)	2s
Memoirs of Karl Marx. Delightful personal recollections (Liebknecht)	2s
The Theoretical System of Karl Marx. Best and completest work on Marx's theories, with replies to critics (Boudin)	4s
Life, Writing and speeches of Eugene V. Debs. A large volume originally published at 8s, containing all of Debs' most important writings, with a life sketch by Stephen M. Reynolds and a preface by Mary U. Marcy (Debs). Cloth.	4s
Philosophical Essays, including the Religion of Social Democracy, the Ethics of Social Democracy, Social Democratic Philosophy, etc. (Dietzen)	4s
Revolution and Counter-Revolution, or Germany in 1848. The story of a fight won by wage-workers; then lost by their middle-class allies (Marx)	2s
The Communist Manifesto. First published in 1848, this is still the classic statement of Socialist Principles (Marx and Engels). Cloth, with Liebknecht's No Compromise	2s
The World's Revolutions. A historical study of the great Revolutions; the chapter on Christianity is especially fine (Untermann)	2s
Marx versus Tolstoy, Lewis and Darrow	2 0
Militant Proletariat, The, Austin Lewis	2 0
Origin of the Family, Frederick Engels	2 0
Puritanism, Clarence Melly	2 0
Russian Bastille, The, Simon O. Pollock	2 0
Science and Revolution, Ernest Untermann	2 0
Social and Philosophical Studies. Paul Lafargue	2 0
"The Struggle for Existence," by Walter Thomas Mills, 5s. By Post 5s. 6d.	

THE**International Socialist Review**

A FAMOUS SOCIALIST MAGAZINE.

Finely Printed and Illustrated.

Published Monthly. 7s. a Year Posted. With The International Socialist 8s. a Year.

THE NEW REVIEW

A Critical Magazine of International Socialism.

Published fortnightly and splendidly Edited by America's Foremost Socialist Writers.

Subscription: 14s. a Year.

With The International Socialist 16s. a Year.

The Masses

A Socialist Magazine Owned and Published Co-operatively by its Editors and Artists.

The Masses's Cartoons, Verses, and Editorials are of the Best that American Socialists produce.

Published Monthly. 7s. a Year Posted. With The International Socialist, 8s. a Year

These magazines enjoy a world-wide popularity and are read by every thinker in the Socialist movement.

Social and Dance.

A SOCIAL AND DANCE

WILL BE HELD

Every Friday Night

AT THE

SOCIALIST HALL,

369 FITT STREET, SYDNEY.

ADMISSION 6d.

"A Fool's Talk" by H. E. BOOTE,

is now in stock, price 3s. 6d. By post 3s. 9d.

Printed and published by William Robert Winspear, at 115 Goulburn-st., Sydney, for the Sydney Branch of the Australasian Socialist Party.